PHILADELPHIA RECORDER.

REV. B. B. SMITH, EDITOR.—PRINTED AND PUBLISHED BY WILLIAM STAVELY, NO. 99, SOUTH SECOND STREET.

VOL. VI. PHILADELPHIA, SATURDAY MORNING, MARCH 28, 1829. NO. 53.

THE PHILADELPHIA RECORDER
IS PUBLISHED EVERY SATURDAY MORNING, AT NO. 99 SOUTH SECOND STREET.

The price is $1,25 semi-annually, or $2,50 annually, in advance, or $3,00 at the expiration of the year. No subscription received for a less term than six months. Application to discontinue must be made at least one month previous to the expiration of the year; and no subscription will be discontinued until all arrearages are paid, except at the option of the publisher. Communications must be *post paid.*

Notice is hereby given, that in consequence of the new arrangements made in relation to the Recorder, members of the Episcopal Missionary and Education Society, or its auxiliaries, are entitled to the following privileges:—

1. All life members subscribing $50 or upwards; and 2d. All annual subscribers of $5 or upwards, are entitled henceforward to receive the Recorder gratis.

The Secretaries of the auxiliary societies are requested to send in the names of their life members of $50, and annual members of $5 subscription to Mr. John C. Pechin, Treasurer, Custom-House, Philad.

RATES OF ADVERTISING.

For 20 lines, 1st insertion,	75 cts
For each repetition of do.	37½
For 10 lines or less, 1st insertion,	50
For each repetition of do.	25

LIST OF AGENTS.

PORTLAND, Me.	James Adams, Jr.
BOSTON, (Mass.)	S. H. Parker, Bookseller.
SALEM, (Mass.)	W. & S. B. Ives, Booksellers.
LITCHFIELD, Conn.	Rev. John S. Stone.
STRATFORD, Conn.	Mr. J. Curtis.
NEW-LONDON, Conn.	Isaac Thompson, Druggist.
BRISTOL, R. I.	Lemuel W. Briggs, P. M.
PROVIDENCE, R. I.	William Muenscher, Esq.
NEW-YORK,	John P. Haven, Bookseller.
TROY, (New York.)	Stephen B. Warren, Esq.
ROCHESTER, (N. York.)	Rev. Sutherland Douglass.
[illegible]	Rev. Richard D. Hall.
LANCASTER Co. Pa.	Rev. J. B. Clemson.
[illegible]	Rev. J. A. Hicks.
[illegible]	Mr. James Kellogg, Jr.
BROWNSVILLE, Pa.	Rev. Henry H. Pfeiffer.
BALTIMORE,	Samuel Young, Bookseller.
FREDERICKTOWN, Md.	[illegible], Esq. Postmaster.
HAGERSTOWN, Md.	Rev. [illegible] B. Drane.
[illegible], Charles Co. Md.	Rev. Charles Mann.
WASHINGTON, D. C.	Joseph Haskell.
ALEXANDRIA, D. C.	James Entwisle.
[illegible], Va.	Dr. William Smith.
RICHMOND, Va.	Thomas [illegible]son.
WINCHESTER, Va.	Rev. J. E. Jackson.
FREDERICKSBURG, Va.	Larkin Johnston.
[illegible], E. S. Va.	Levin S. Joynes.
NORFOLK, Va.	John Dyson.
FORTRESS MONROE, Va.	James Baker, Esq.
LYNCHBURG, Va.	Rev. F. G. Smith.
[illegible] COUNTY, Va.	Rev. George A. Smith.
CHARLOTTESVILLE, Va.	Rev. Fred. W. Hatch.
WILLIAMSBURG, Va.	Walter W. [illegible]
NEWLONDON, Va.	Rev. Nicholas H. Cobbs.
CHARLESTON, S. C.	Ebenezer Thayer.
WILMINGTON, N. C.	Rev. Wm. D. Cairns.
[illegible]	Rev. Nathan Stem.
—— [illegible]	Rev. G. McMillan.
—— Cincinnati,	Rev. B. P. Aydelott.
NASHVILLE, Tenn.	Alvah [illegible]

For the Philadelphia Recorder.

"JESUS, THOU SON OF DAVID, HAVE MERCY ON ME."

Were the Lord Jesus Christ now upon earth ministering in our public assemblies, and mingling in our private circles, would not this cry be directed to him continually from lips that now never breathe the prayer? Feeling that he was "mighty to save," "strong [illegible]," how could they let this golden opportunity, "this accepted time, this day of salvation," pass unimproved? Would not the thought come home upon their hearts with a power which they would feel it impossible to resist, if I cry not now for mercy and salvation, if I let this season pass when Christ is near and ready to help, will he not shut his ears against me in my hour of utmost need? And then, oh! then, I am lost! lost for ever!

And is not the case just the same as if Christ were upon the earth? Are not his invitations as tender and as true as if we heard them from his own blessed lips? Is not this "the accepted time, this the day of salvation?" Ought we not to entertain the same awful fear that if we will not call upon him for mercy now, he will turn a deaf ear to our cries at the hour of death, and in the day of judgment?

How potent, how deadly the spell, with which sin and Satan has bound us! There is but one step between us and death, eternal death! and we will not call on the only Being in the universe who can help us, for mercy! Never until he himself touches our hearts shall we cry, "Jesus, thou son of David, have mercy on me!" And oh! when offered from the heart, when offered in penitence and faith, how efficacious are these simple words! Jesus will have mercy on us, he will save and deliver.

And thanks to his adorable name, this prayer does daily ascend from thousands of hearts which his love has softened. Even in heathen lands is the cry beginning to be heard, and ere long from the ends of the earth shall countless multitudes breathe the prayer, "Jesus, thou son of David, have mercy on me!"

Jesus have mercy on my soul!
  Oh! listen to my cry!
Cleanse me from sin, Lord, make me whole,
  Save me or else I die!

Whither, my Saviour, shall I fly,
  Oh! where for mercy flee;
Low at thy sovereign feet I lie,
  My only hope in Thee.

One word of grace, one look of love,
  Would melt this stony heart;
One hope of pity from above,
  Would bid my fears depart.

Hast thou not shed thy precious blood
  For sinners such as I?
Hast Thou not died, my King! my God!
  For rebels doomed to die?

Oh! then have mercy on my soul!
  Lord! to thy cross I flee!
Cleanse me from sin! Oh! make me whole,
  Hear! hear! my humble plea!

E.

THE LATE BARON DE STAEL HOLSTEIN.

In the summer of 1822, M. De Stael visited England, which, though he had done several times before, and had long formed an intimate acquaintance with the first families, he now saw with new feelings, a country which inspired him with a deep interest; for the first time he observed it under a moral aspect, and his observations, particularly in Scotland, made a profound impression on his mind, and confirmed his opinions on the necessity of a general system of education, and on the advantages of religious instruction. He also acquired a deeper conviction of the importance of domestic worship, united and blended with the duties and engagements of public life, and he entered into the meaning of these words ** "*In the world and not of the world.*" A trifling anecdote will suffice to give a general idea of the scenes presented to his reflections, and of the effect they produced on his mind.

One morning he went very early to the house of Mr ***, who had promised to aid him in the purchase of some horses for his experiment farm at Coppet. He was introduced, and was on the point of entering into some details, highly interesting to two friends of agriculture, when his host, apologizing, requested permission to leave him for one half hour only, and invited him to pass the time in turning over some pamphlets and engravings, which were lying on the table. Possessing an extreme delicacy on every occasion in which he might be the cause of the smallest inconvenience to others, M. De Stael expressed his grief that he had come at so early an hour, and thus made his friend explain himself. "You must know," said he, "that this is our hour for family worship; my servants are assembled, and are waiting for me: excuse me for leaving you; as soon as this duty is performed, which we never omit, I will return to you." "I have a favour to ask," replied the Baron: "should I be intruding if I requested permission to join your family, and engage with you in the sacred duty?" The request made with such eagerness, was granted with pleasure, and he witnessed the serious and edifying manner in which all the assembly listened to the reading, and joined in the prayer offered up by the master of the house. "How precious to me," said M. De Stael, "were the delightful moments I passed in the bosom of that happy family, where I had hoped for nothing but advice as to the purchase of horses." He spoke also, with very particular pleasure, of a Sabbath he passed in the family of Mr. Wilberforce; and the state of his mind, as it respected the knowledge of Christianity, and religious feeling, rendered these visits of real and lasting use to him.—*Cong. Mag.*

For the Philadelphia Recorder.

REMARKS ON 2d PETER, i. 4.

"*Whereby are given unto us exceeding great and precious promises,*" *&c.*

The high destinies to which our nature tends, afford on the one hand, a motive for resignation to the allotments of our present imperfect state; and an excitement to the exertion of all our powers in fulfilment by the plans of Divine Providence, on the other. The inquiries—What am I? and what is to be my final state? are as natural, as they are solemn and [illegible] interesting; and he who can pass [illegible] his present state, or his future prospects, is a man who has not learned even the first principles of spiritual life. But it remains for those who have obtained "like precious faith," duly to estimate their blessings, as well as to ascertain to what greater privileges they are entitled.

This 2d Epistle of St. Peter, is but a continuation of his advice to the "strangers scattered throughout Pontus, Gallatia, Cappadocia, Asia, and Bythinia," by the persecutions of the Roman government. The object was to strengthen their hearts, and to confirm their faith, by showing them the superiority of their condition to the heathen world in general, and to their persecutors in particular. The ambition, desires, enjoyments, and prospects of their enemies, were all bounded by the present world. Whereas the christian life, though begun on earth, was short in its enduring substance and exposed to constant vicissitudes, laid all its hopes as an anchor of the soul, in that heaven to which its forerunner had gone. The apostle, therefore, wishes to confine the christian's view to the sources of his consolation, the exalted state to which the religion of his Divine Master had raised him, and the contrast which these presented, to the state from which he had been delivered.

No "other foundation can be laid, than that which is laid—Christ Jesus;" and hence St. Peter introduces the subject of the above passage, by ascribing all to his righteousness, knowledge, and power. These are the efficient causes of our salvation, the ground of all those spiritual privileges, on which the New Testament so much delights to dwell. Read from verse 1st.

For the sake of a clearer illustration, it may be meet to reduce these remarks to the following order. 1st. By inquiring into the doctrines laid down—and 2d, the promises on which these great doctrines rest for support.

1. The first doctrine implies a good lost, and a high and inestimable blessing gained. It is superfluous to dwell long on our loss of our first estate. The fact is so broadly written in the sin of the sufferings of men, that he who runs may read. Nor can the candid inquirer look one moment into the world, or take up one page of his Bible, without realizing the fact, "that all flesh had corrupted its way." The source of all suffering is sin:—Sin, inherited and practised, and the infliction of suffering is, more or less, the expression of the divine displeasure against transgression.

To meet this view of man's natural state, the apostle asserts that the genuine christian is made a "partaker of the divine nature." In what then does this nature consist? And here how limited is human knowlege. "Who by searching can find out the Almighty?" Yet he has been pleased to reveal himself in his word as a God of TRUTH, a God of HOLINESS, the God of PEACE, and as one full of COMPASSION: now in all these respects, it is the christian privilege to be a "partaker of the divine nature."

TRUTH, is the foundation of all rectitude. Without it all is confusion and distrust: it is therefore, with peculiar propriety, that the word of God is called "the truth," because it elicits all that display of infinite mercy on which man rests his whole confidence. God is declared to be one "who cannot lie." In the divine essence, truth is as essential as it is eternal. "He is abundant in truth." "All his works are done in truth." See also Psalm xxv 10. It is here that the christian may be said to begin his assimilation to the divine nature; and hence the Psalmist prays, "Guide me in thy truth"—and why?—"Thou hast desired truth in the inward parts," would be the answer—therefore says he in another place, "send forth thy light and truth, and let them lead me." When our blessed Redeemer appeared among men, his glory was beheld "full of grace and truth." He declares himself to be "the truth," and promises his drooping followers, that when the Spirit should be given, it would "guide them into all truth," thus assuming that attribute of divinity in which he calls believers to partake.

HOLINESS.—Under this character how awful does Jehovah appear in the Old Testament dispensation! How terrible the punishment inflicted on the presumptuous transgressor! And even when this attribute assumes its mildest shape, how infinite the distance between a holy God and sinful man? The very "heavens are not clean in his sight." "He is of purer eyes than to behold iniquity." How then shall dust and ashes approach his throne of light and purity? Blessed be God, that a way is opened through the blood of the everlasting covenant—a way into the "holy of holies." What is the command? "Be ye holy as I am holy." What is the believer's privilege? He is said to "purify himself even as God is pure." The very object of divine chastening, is said by the apostle in Heb. xii. 10, to be, that we might "be partakers of his holiness." Believers are to "follow after holiness." They are commanded to come out from among the wicked—to be separate—not to touch the unclean thing—that as "he that has called them is holy," so are they "to be holy in all manner of conversation." Thus does unspotted purity permit a sinful but redeemed creature to experience, though in ever so small a degree, that holiness, without which no man can see the Lord.

A GOD OF PEACE.—Under this appellation he is frequently represented in the New Testament. As applied to a believer's privileges, it denotes that state of inward tranquillity which nothing but a participation of the divine nature can bestow. Man, in his natural state, is a perturbed, unhappy being, because he is at war with his God. Hence there is "no peace to him." But whenever order is restored, peace follows. When man becomes reconciled to his offended God [illegible] Lord Jesus Christ." Then does he first find that his "lines are fallen in pleasant places." The very God of peace blesses him, and he now feels in all its force, that the "fruits of righteousness are peaceable." He enjoys in all its tranquil, satisfying comfort, his Redeemer's legacy—"My peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you."

A GOD OF COMPASSION.—Beneficence forms the most striking feature of the divine character. On Mount Sinai, he declared himself "merciful and gracious, long suffering and of great kindness." In how many instances was the divine forbearance displayed toward his rebellious and ungrateful people in the wilderness? It is frequently in reference to this, that the Psalmist designates him as a "God full of compassion." What is the history of our sinful world, but an exhibition of divine goodness and compassion? What moved Jehovah to commiserate our lost estate, but mercy, pure unmerited mercy? When there was none to help them, his own arm brought salvation. "God so loved the world as to give his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." When Jesus himself came to our earth, in how beautiful a manner was this character of compassion exhibited! But can believers here also be "partakers of the divine nature?" Yes! it is their glorious privilege. Like their Father in heaven, they are to be "merciful." They are to forgive, because God for Christ's sake, hath forgiven them. "To have compassion on the ignorant," is one of their imperative duties;—"To compassionate the weak," is another. "To be kindly affectioned; to have bowels of mercy, and to have compassion one of another," are so many apostolic illustrations of this godlike principle.

Thus the *doctrine* of a participation of the divine nature is established on the scriptures of truth, and on the very constitution of our renewed nature.

PUDENS.

(*To be continued.*)

BEZA.

Beza, in his younger years, after the Lord had touched his heart by the word, was one day in the church of Charenton, when he providentially heard the ninety first Psalm expounded. It was followed with such power to him, that he not only found it sweet at present, but was enabled to believe that the Lord would fulfil to him all the promises to that Psalm. At his death, he declared to his christian friends, that he had found it so indeed! That as he had been enabled to close with the second verse in taking the Lord for his GOD, and got a sure claim that he would be his *refuge and fortress;* so he had found remarkably in the after changes of his life, that the Lord had *delivered him from the snare of the fowler;* for he had been in frequent hazard from the lying in wait of many to ensnare him: and *from the noisome pestilence,* for he was sometimes in great hazard from the pestilence in those places where he was called to reside. And amidst the civil wars which were then so hot in France, he had most convincing deliverances from many imminent hazards, when he was called to be present sometimes with the Protestant princes upon the field, where *thousands did fall about him.* And thus, when near his end, he found that Psalm so observably verified, on which he was caused to hope, that he went through all these promises, declaring the comfortable accomplishment of them. How he had found the Lord *giving his angels charge over him, often answering him when he called upon him;* how he had been with him in trouble, had delivered him, and had satisfied him with long life.* "And now (says he,) I have no more to wait for, but the fulfilling of these last words of the Psalm, *I will show him my salvation;* which with confidence I long for."

[*Middleton's Evangelical Biography.*

* Beza died aged 86 years 3 months 19 days.

FROM DR. WAITE'S DISCOURSES ON THE THIRTY-NINE ARTICLES—1826.

Could the guilt of future transgressions have been atoned for by the future obedience of man, the Son of God would surely never have descended from heaven to take upon him our nature, and "make his soul an offering for sin." When we seriously consider the awful mystery of human redemption, and reflect upon the dignity of the person by whom it was undertaken, and the wonderful humiliation by which it was effected, it is impossible to conceive that the efficacy of that atonement was intended to vindicate the ways of God to men only. It was designed, without doubt to extend to other beings in other worlds; to manifest to the whole of the intellectual universe, how great is the evil that sin can cause in the works of the Almighty; how dreadful the punishment that must follow the transgression of his laws! Little could the best actions of the best of men effect in this respect! Coming forth to day into being, and to morrow returning to his native dust, man endures for a little while, and is forgotten. What example of sufficient magnitude could the good deeds of such a transitory being furnish to the inhabitants of distant worlds? To how few, even of this earth, could they afford a sufficient manifestation of the divine mercy? But the Son of God could not descend from the throne of his Father; he could not relinquish the splendour of that universal empire, in which he had shared from all eternity, without the wonderful transaction being known to all the hosts of heaven; without the intelligence being carried to the remotest regions of the universe. Thus would the justice of the Almighty be vindicated in all worlds, as sufficiently as in this. Here we see an object worthy of the divine interference; a mystery which the angels may well desire to look into.

A CHRISTIAN RESIGNED TO HIS LOT.

The gospel allows every thing to our obedience, though nothing to our merit. The least as well as the greatest actions, performed out of regard to its principles, are pleasing and acceptable to God. The daily labours of the humble inhabitant of a cottage, cheerfully undergone because appointed by God, are as acceptable to the Almighty as the most illustrious actions of the greatest statesman or of the mightiest monarchs upon earth. He who sitteth in the heavens, and humbleth himself to behold the inhabitants of the world, contemplates no object more acceptable than a *christian resigned to his lot,* however low, and endeavouring to discharge all his duties aright from a sincere regard to his Creator's will. Others may be more honoured upon earth, but the fame of such a man is great in heaven. The world may know him not, or, in its admiration of wealth and power, overlook him; but he is known and approved of God; he is numbered among the children of the Most High, and his lot is among the saints.

In our obedience to our Maker and love to our fellow creatures, let us look for the evidences of our being saints, while on our faith in the merit of our Redeemer alone we ground our hope of salvation. By this test do you constantly try and examine yourselves; and "whatsoever things are just, whatsoever things are pure, whatsoever things are holy, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things."—*Ibid.*

CANON LAW.

In the body of Canon Law, called Reformatio Legum drawn up principally by Cranmer, at the order of Edward VI but never sanctioned by Parliament, in consequence of the untimely death of that excellent king, it is remarkable that among the natural disqualifications for orders, is included, *highly offensive breath.*

[*Common-Place Book.*

ARCHBISHOP SECKER.

This learned and exemplary divine, to whom the Church of England is indebted for so much christian instruction, and whom she justly remembers as one of her brightest ornaments, was baptized by a dissenting minister, and brought up under the care of christians, living in separation from the Established Church. In the history of the English Church, lately published by Grant, (a violent and abusive advocate of the most exclusive views of what, in England, is called *High Churchmanship,* and a most contemptuous opponent of those whom he calls *Evangelicals,*) the following remarkable passage occurs:—"Archbishop Secker, educated as a dissenter, presents the singular and perplexing anomaly of a divine attaining to the highest station in a church, to whose privileges he possessed no legitimate claim, having never been grafted into its communion by any baptism, which the rigour of its principles would allow to be regular or valid."—*Grant's History, Vol. v. p. 12.* Thus if Mr. Grant's views of the principles of the church are correct; if none but those episcopally ordained can administer the sacraments; if all who have been baptized by other than episcopal hands are, in the view of the Church of England, (and consequently of this country also,) still destitute of all connection with its communion; then indeed we have a strange anomaly: Archbishop Secker—the pious, the great, the useful Secker—seated on the primacy of England, *unbaptized*—not even a *member* of the Church of which he was the chief shepherd on earth!—Alas! that Secker must be given over to the *uncovenanted* mercies of God—what shall we think of all those whom he baptized? Could he admit sinners into a church which his own feet had never entered? Could he administer, in any valid manner, the seals of that covenant, from the mercies of which, he was yet an alien? What must be thought of all the ordinations and consecrations he performed? Can they be considered as having possessed any regular or valid authority to exercise the functions of the ministry, whose orders were given by one not even a member of the church over which he appointed them? Poor Secker! to think that after all his labours and learning, and piety, he should have had no valid hope of salvation, but such as he might chance to find among the uncovenanted mercies of God.

Well now, seriously, what shall we infer from all this, but the absurdity of contending that the doctrines of the Church of England deny the validity of non episcopal ministrations; at the same time that we acknowledge the fact that the authorities of the same Church have elevated to the highest of its offices an individual whose only baptism was obtained from such ministrations? Well might Mr. Grant consider the case of Secker, "*a singular and perplexing anomaly.*" We could furnish him with a few more such cases. We might say of more than one of those who have reached the dignity of Bishops in the church of the United States, that according to such opinions as those of Mr. Grant, they present "the perplexing anomaly of divines attaining to the highest stations in a church to whose privileges they possessed no legitimate claims, having never been grafted into its communion by any baptism, which the rigour of its principles, would allow to be regular or valid."

There are but two ways of understanding how these divines were to be considered as members of the church when raised to the highest of her dignities. Either we must regard the non episcopal ministers by whom they were baptized as mere *laymen,* and then contend for the validity of *lay baptism*—or else we must acknowledge these ministers to have been truly ordained men and capable of officiating as real ambassadors of Christ. The latter supposition [illegible]ed by those who hold the opinions of Mr. Grant. Will they take refuge then in the other alternative? Will they acknowledge the validity of *lay baptism?* Why not then of a *lay eucharist?* Why not, more readily, of *lay ordination?* If laymen can administer one of the sacraments, why not the other? If either, why not administer that which has not the dignity of a sacrament? Can laymen make a member of Christ, and not a minister of Christ? The pretence of lay baptism is too absurd to be maintained. We leave this question, then, to be solved by all who deny the validity of any ministrations but those of men episcopally ordained—*How it can be made out that those Bishops of the Protestant Episcopal Church in the United States, who were never baptized but by non episcopal hands, were ever admitted into the membership of the church over which they have presided?*

With regard to the doctrines of the Church of England relative to non-episcopal orders, the following narrative is appropriate.

WHITTINGHAM.

In the year 1577 lived Dean Whittingham, next in dignity to the Bishop of Durham, (the diocese in which he lived.) He was a divine of great learning and long standing in the church, but ordained abroad, during the persecutions of Queen Mary, *according to the manner of Geneva.* On account of this ordination the Archbishop of York (Sandys) sought to deprive him. The dean denied the Archbishop's power of visitation in the diocese of Durham. He was, therefore, excommunicated—whereupon he appealed to the Queen, who appointed the Archbishop, the Lord President of the North, and Dr. Hutton, Dean of York, to inquire into the validity of his ordination. The issue was that the Lord President said he could not in conscience deprive him: "for (said he,) it will be ill taken by all the godly and learned both *at home* and abroad, that we shall allow of the popish massing priests in our ministry, and disallow of ministers made in a reformed Church:" whereupon the matter was *indefinitely postponed.*

[*Common-Place Book.*

Prov. 14th. "A scorner seeketh wisdom and findeth it not, but knowledge is easy to him that understandeth it." "He that comes to seek after knowledge with a mind to scorn and censure, shall be sure to find matters enough for his humour, but none for his instruction."

Lord Bacon.

"A philosopher converted by the preaching of a good man of no great learning, or eloquence, gives this remarkable account of it to the Bishop who had often reasoned with him in vain. "Whilst you reasoned with me," saith he, "against words I opposed words, and what was spoken, I overthrew with the art of speaking; but when instead of *words,* came *power* out of the mouth of the speaker, words could no longer withstand truth, nor man resist God."

The evil of the passing moment is all that our heavenly Father has appointed us to bear, and every thing beyond that, is a burden which we bind upon ourselves.

For the Philadelphia Recorder.

A SUGGESTION.

Mr. Editor,—In the little fugitive essay which I directed to your office a short time since, and which I see has appeared in your columns, I ventured the *suggestion* that *such an influence may be exerted upon the various schools and seminaries of this country, as to bring almost all of them under the influence of religion.* I say *almost* all, because I suppose that a systematic effort for the accomplishment of such an object openly made, (as it ought to be) could not fail to awaken some degree of systematic opposition from the infidel part of our promiscuous population.

The first remark which I shall make, now that I propose to investigate the soundness of this opinion, is that the religious people of these United States, constitute a numerous and powerful body. They are divided amongst themselves indeed by minor diversities of belief; but in the main, they are united by common sympathies, common sentiments, and the interests which they have in the support of a common cause. They are by far the most virtuous and faithful members of society. In general, they are the most intelligent. Their moral influence efficiently exerted, and wisely controlled, would be far beyond that of any other class of citizens.

Let it be remembered also, that their principles and the object in which they are most deeply interested, do commend themselves to the understandings and consciences, even of the profane and wicked. Besides those who are the actual professors, or experimental subjects of religion, there is a still larger, and in a social point of view, perhaps equally influential class of society, who are, from early habit, from the connections by which they are surrounded, and from an intelligent observation of the causes which promote human happiness, the decided friends of religion. They vindicate their title to this appellation, by manifesting their willingness to support any enterprises which are calculated to extend its influence. These two classes of American citizens, those who are religious, and those who without being so, are still the decided friends of religion, make up almost the whole amount of our truly respectable population. Above them, indeed, there are a few speculative philosophers who have their residence in the clouds; and beneath, there is an ocean of dark and stormy elements, which resembles the sea when it cannot rest, and which is constantly casting up mire and dirt. But for all the purposes of practical improvement in the world, they constitute the main body of the community. Their intelligence and moral power enable, while their numbers, on principles of republican equity, entitle them to rule the land.

Mr. Editor, if the pious people of our country, and those who on all subjects connected with morality and religion, they are for the most part able to influence, viz THE FRIENDS OF RELIGION, were to resolve that they will not send their children to any schools but those which are conducted upon religious principles, almost all others would soon disappear from amongst us. Now I am one of those who believe that it is a possible thing to introduce this principle [illegible] hints upon that point.

1st. If any christian could be induced to form and act upon the above named resolution, there would soon be a religious school in every neighbourhood and congregation.

2d. If every preacher of the gospel, and every religious editor, were to make this a distinct and specific object of his exertions, he could create such an impression upon the pious people who are within his sphere of action, as to induce them to form and act upon this resolution.

3d. If every ecclesiastical convention, belonging to the different denominations of christians in this country, were to lay an injunction upon its members to that effect, and take measures to have them fully impressed with the obligation of complying with it, every clergyman and christian editor might be induced "to make this a distinct and specific object of his exertions."

4th. Christian combination has been found very powerful in reference to all other subjects:—if fairly exerted, it would be found equally so on this. It will soon place the Bible in every family in the United States:—It will soon shower its Tracts over every desolate region within our borders:—It will soon establish a Sunday school in every neighbourhood The time is not far distant, when it will cover the earth with missionaries. The time is not far distant, when it will have its colonies of emancipated friends upon every fertile promontory on the coast of Africa. The time is not far distant, when it will secure a practical reverance for the Sabbath, amongst all classes, and in all sections of our land. The time is not far distant, when it will extirpate intemperance and make duelling an abomination amongst "men of honour." And visionary as the thing may now appear, I am not afraid to hazard a prediction, that the time is not very far distant, when it will *bring almost every school in the United States under the influence of religion.* Only let the same means be employed to accomplish the last, that are now in use to achieve the other enterprises that I have named, and it will soon be done. For each of the others an extensive *national society* has been established. Now *can any man tell me why a great national society should not be instituted for the support and promotion of christian education?* A national education society, whose beneficiaries are not to receive but to impart instruction. From such an institution the following benefits might be confidently expected.

It would do more than any thing else to form the impression of which I have been speaking, upon the public mind. If it operated with half the efficiency which has distinguished our other national societies, it would in a short time make it decisive, in the estimation of his brethren, against the christian character of any professor of religion, that he should commit his children to the care of those who will not afford religious instruction, when others can be procured. It would awake all the friends of religion to the importance of casting the salt of piety into the fountains of knowledge:—It would make the business of education an honourable and lucrative employment:—It would place it upon a par in every respect with either of the other three *learned professions.* It would secure the establishment of seminaries, where men who choose to devote themselves to this pursuit, (rendered thus lucrative and respectable.) might acquire the preparatory qualifications for their office; just as others prepare themselves for other professions at our legal, medical, and theological seminaries. It would send forth such men supported by its patronage and aided by its funds, until they are advantageously located; just as missionaries are sent forth and supported, until the neighbourhood in which they establish themselves, is able to give them bread.—It would form such a conviction on the public mind of the respectability and usefulness of a christian school master, that he would be regarded by all as a benefactor of society. It would unveil the necessity that exists for the labours of such men, in a manner so impressive, that many pious persons, who are not qualified for the ministry, and who would otherwise give themselves to some less useful pursuit, will be induced to take this office upon them "for conscience sake," as well as from a regard to its pecuniary rewards. And such an institution, supported, just as our Bible and Tract Societies, by the co-operation of all christians, would present most powerful inducements to our different legislative assemblies for the endowment of proper schools and colleges; while by withdrawing the support of all who wish well to christianity amongst us, it would dry up the resources of such institutions as do not recognize the truths, and enforce the morality of the Bible. Such are some of the considerations which have induced me to suggest, through your excellent paper, the expediency of *forming a great national society for the better support of christian education in the United States.*

QUENOY.

For the Philadelphia Recorder.

CAN AN EPISCOPAL CLERGYMAN CONSISTENTLY ACT AS AN AGENT OF ANY OF THE GREAT CHARITIES OF OUR COUNTRY?

DEAR SIR:—I have read some remarks upon the above questions in your paper of the 7th inst and though agreeing upon many of them, I must beg leave to differ in some particulars What is the object of the 33d canon? If I mistake not, it is to guard against organizing a congregation so as to interfere with, or divide another congregation, when one minister is sufficient. It could never have been intended to prevent an agent from a Bible or Tract Society transiently passing through the country, from doing his duty any where, whether clergymen in the neighbourhood approved, or opposed his object. I am opposed to the Theological Seminary and Protestant Episcopal Sunday School Union, at New York, but would not think of preventing an agent from obtaining what others in opposition to my views in the neighbourhood, might think proper to contribute for either.

Nor do I see why an agent need violate the 34th canon If he cannot profitably use the usual service, certainly he can read the scriptures; use the confession, the Lord's prayer, and as many collects as may be expedient, and yet not mar the beauty of the service, but on [illegible] I have acted as an agent of the American Bible Society, but have preached never any where without using "a part of the service," and if "the effect always has been to excite wonder," it has, I believe, been attended with admiration, at its excellence, by no means inconsistent with "*devotion.*"

On the other hand, some are more tenacious of the service than the Roman Catholics of their missal; for *they* sometimes preach without it: and on the other hand, some are so fearful of the prejudices against it, as to dispense with it, when a judicious use of it might remove those prejudices. I admire the advice of the venerable and very judicious clergyman, whose words have been quoted, to the question, "how under such circumstances the service could best be performed?" "In the way, was the reply, that will most deeply impress its excellence and beauties upon the people assembled." I would not dishonour the Episcopal church so much, as for a moment to doubt whether an Episcopal clergyman can consistently act as an agent of any of the great charities of our country.

AN EPISCOPALIAN.

For the Philadelphia Recorder.

DUELLING.

I have been waiting, Mr. Editor, for a considerable time, with the hope of seeing something from some of your able correspondents on the subject of *Duelling*. Perhaps I might wait an *age* and not see the subject brought before your readers as it should be, unless something be said to elicit remarks

I would, therefore, suggest a method by which I think a death blow may be given to a vice, which has, until *now*, mocked at all laws both human and divine. It is, that the ladies of our country, unitedly and publicly, avow their resolution of *excluding from their society and treating as murderers*, all who may either be *directly* or *indirectly* the *parties concerned in duelling.*

I suggest this, sir, with a hope, that it may call forth the thoughts; nay, we have *thought* too long about it; I would say then, that it may call forth the *immediate* and *vigorous* resolution of every female, who is at all embued with the sensibility of her sex.

A.

For the Philadelphia Recorder.

GLAD TIDINGS OF GOOD THINGS.

Mr. Editor,—It affords me much pleasure to communicate to you the following piece of intelligence, which must be gratifying to every good member of our church. It is cheering to the christian to see the general and growing prosperity of our highly favoured country: and if temporal things can give us emotions of pleasure, how much more should the introduction of the everlasting gospel of peace into these formerly benighted regions: where the chosen and sanctified vessels of honour are heard preaching to crowds of perishing sinners, in fulness and power, *Jesus and him crucified*—and many of them crying out "*what shall we do to be saved?*"

We bless God, and congratulate our church, upon her fast growing influence in the diocese of Virginia. The church has risen like a Phoenix from her ashes—in her bosom is a consecrated host, proclaiming the thunders of Sinai to awaken the impenitent, and inviting the broken-hearted sinner to come to the Lamb of God, and be washed from all uncleanness, and telling all in words, not to be misunderstood, "*Ye must be born again,*" and "*without holiness no man can see the Lord.*"

The God of righteousness and truth is daily shedding his beams of mercy upon us in this diocese, and giving the increase; his peace is among us; his Spirit is indeed in the church; the hosts of God encamp around it; she has the garment of praise, instead of the spirit of heaviness; beauty, for ashes; the oil of joy, for mourning. This is a bright era in her history, and if her watchmen continue faithful, with God's blessing, she wil shine brighter and brighter until the perfect day.

Since writing my first essay for the Recorder under the signature of Calvin, I have had the perusal of a letter to a friend, which contains the good intelligence mentioned above. The following is an extract:—

"Dear Friend,—I have good news to tell you —I cannot express to you the joy that my heart has felt. Our prospect has brightened relative to our dear church. The bishop sent two ministers here, and we had four days preaching and a lecture every evening but one. I could scarcely realize, that I was in this part of the world, where I had never heard any thing like it before; the holy sacrament was administered —several went forward that had never partaken of it before. Oh! what a blessed time it was; what can be more beautiful and sublime than our church service—particularly on this occasion!

"Mr. C and Mr H. made an attempt to form a church. They found no difficulty in forming a vestry. Many came forward and offered their services. Exertions will be made next convention to get a minister."

This circumstance is *positive* proof of the utility of the plan suggested in my last, viz: *quarterly associations among our ministers.* I am extremely happy to see our venerable and excellent bishop thus sending labourers into the harvest: may he continue to send them until all the waste places of our Zion be filled up with heralds of the cross.

Until you hear from me again, I shall assume, as more appropriate than my former signature, that of CRANMER.

From Mr. King's Journal.

SCHOOLS IN GREECE.

Tuesday, August 5.—Had an interview with the President, and among other things, conversed with him about the establishment of schools, and asked his Excellency, whether, in case I had a certain sum of money yearly for the establishment of schools, I should meet with any difficulty in employing it for that purpose? "Not the least," said he, "you can establish as many schools as you please."

He observed, however, that there were two difficulties—one the want of houses, and the other, the want of teachers.

Teachers, I doubt not, I could find, if I had the means of employing them. I could obtain [illegible] Now, if ever, is the time to commence, and every plan ought to be laid, as if Greece were actually free and sure to rise.

Thursday, August 7.—In the forenoon went to the Monastery, to visit the Lancastrian school there established. The teacher's name is Petros Bowas (Peter Bowas.) There are in this school eighty six boys, the youngest of whom is nine, and the oldest seventeen years of age. The greater part are from ten to fifteen years old. They were taken by the President from the army, which they followed, and from the midst of filth, and vermin, and wretchedness. They were in a school of vice, and training up for ruin. They are now brought to order, decently clothed.—and I have seldom visited any school of the kind, in any country, that appeared to be in more perfect order. They are taught six days in the week, without regard to feast days. (This is one step towards correcting this people.)

The teacher told me, that he thought the expense of feeding and clothing them, and giving them instruction, is about two piastres a day each. (Fifteen piastres make a Spanish dollar.)

Several persons called to-day for the Gospel, and I am obliged to send them empty away. In the afternoon a little boy came and asked me for a small school-book, printed at Malta. I asked for it fifteen paras, (about three cents.) He said he had no money, and stood waiting, till the spot where he stood was so wet with perspiration, that the print of his feet was visible on the floor for a long time after he went away. Seeing him wait so long, I told him again, that he must give me fifteen paras for the book. "I am poor," said he, "and cannot pay it. Father I have not; he was killed by the Turks, or I know not by whom. He is gone—my mother is left with myself and two sisters—and I cannot pay!" While he thus spoke and plead for a book, his eyes filled with tears and I could no longer resist. So I gave him his request. He is thirteen years old, and has already advanced so far in learning as to begin to write. I mention this simply to let you know how much desire is manifested here for books.

Damala is a small place. There is one school consisting of *thirteen* scholars, from nine or ten to fifteen years of age. The teacher receives for his services one piastre (six cents and two thirds) per month, from each scholar, and the *promise* of a loaf of bread, which he says they do not regularly give him.

In the afternoon visited Nicephorus Pamboukes, the teacher of the Ellenic school, who called on me the first of the month He says the scholars are obliged to *write* off Homer and other classics, for want of books. He again expressed to me his joy that I had come to assist the people, and to teach them the true religion of the Gospel, of which, he observed, they are very ignorant.

Monday, August 11.—Went to Egina. Here, from want of time, I must conclude the extracts from my journal.

I have been here only a few days, before the President showed me an article in one of the French papers, stating, that I had come out to Greece for the purpose of establishing schools for the *expense of which*, the ladies of your city had subscribed sufficient money. I told the President, that I wished it were so, but that if they had subscribed sufficient for the establishment of schools in Greece, it was done after I came away, or without my knowledge.

As the ladies of New York have now the reputation of having done this, I think it would be very well for them to subscribe enough for the establishment of one large school at *Athens*, or at Egina There is not the least obstacle in the way of my establishing the school, if I had the means, and a few hundred dollars, I fancy, would suffice. The moment Athens is free, I intend to go there to reside. It is now in the hands of the Turks

It is now the moment, and perhaps the only favourable moment, that may for a long time be presented, to do something for Greece. The most important thing to be done first, is the establishment of Lancastrian schools, both for males and females,—and two or three schools of a high order. With this, the Bible must be distributed. If something is not done soon, Greece will be lost. The flood-gates of iniquity have been opened and kept open by the war, the influx of foreigners and other causes; and the barrier erected against vice by a religion whose superstructure, though resting on a good foundation, is made up of wood, hay, and stubble, is not sufficient to resist the mighty torrents which are now rolling in upon this country.

But that which I have often stated in America, I would now say again, that, whatever Greece may be as to her present character, she is ready to receive and employ the two means, and, I may perhaps say the only means, which God ever blessed to the civilization and happiness of a nation—the light of the Gospel and the light of science. Such an interesting field for labour was seldom, if ever, opened before the Christian and philanthropist, as that which Greece now presents.

SUFFERINGS OF THE GREEKS.

I went, says Mr. King in his journal under date of August 10th, to another place, where I found several persons sitting under a fig tree. In a few minutes sixty or seventy persons assembled under and around the tree, and I begged their attention, and spoke to them from Matt. xi. 28, "Come unto me, all ye that are weary and heavy laden, and I will give you rest," &c.

They were all poor and distressed, and many of them ill of fevers. Several priests were present. I spoke to them about half an hour. If tears would have relieved them, I could have wept freely, as I spoke to this interesting group of sufferers, who had need of strong consolation. All listened with great attention.

There are collected here, as in a village, about two hundred families, and I should say, at least a thousand persons, who live in little huts or cabins, resembling those described by the Rev. Mr Stewart, in the Sandwich Islands, who are destitute of almost every comfort of life, and almost every thing needful to preserve their existence. Out of the one thousand I should judge that there were three or four hundred ill, most of them of fevers Here I saw the aged and helpless female lying on the ground, pining away with hunger and disease. [illegible] sickly infant, sucking fever from the breast of its languishing distressed mother, who could no longer provide for her own wants! Here I saw young men and maidens, feeble and suffering, clothed with only *one* tattered garment, which had been patched and sewed, till it seemed to be nothing but a collection of shreds! Here I saw parents, ill themselves, casting looks of sorrow upon their children, who sat and lay around them on the ground, meagre and pale. In almost every cabin, I found one or two ill, and in some, several.

But of all the objects of pity which I saw, one in particular deserves notice. It was a poor female, of about twenty five or thirty years of age, lying upon a little coarse blanket spread upon the ground, and a small blanket elevated two feet or two feet and a half above her, to shield her from the rays of the sun. The blanket on which she lay, seemed to be too short to stretch herself upon, and the only garment which she had on, which consisted of patches sewn together, was very much tattered. Her husband had been slain by the Turks, and two little children could no longer behold the wretchedness of their mother, for their eyes had been closed in death.

In this situation she was labouring under a burning fever, which, together with grief and anguish, had caused her mind to wander. This I did not perceive, till I called to her, and said, "Sister, look for consolation to Him, who like you, had not where to lay his head!" At these words, she raised her head, looked at me with a degree of wildness, which indicated the commencement of a delirium, and then stretched out her hands towards me in a manner of supplication for help!

Thus I spent the forenoon, going about among the sick and wretched, endeavouring to point them to Him, who, though rich, became poor for our sakes, and gave his life that we might live. I blessed God that he had permitted me to stand on missionary ground, and to speak to such poor suffering creatures, in the name of Christ.—*Ib.*

EXTRACTS FROM F. SHOBERL'S WORK ON MISSIONS.

Malacca.

Farther India runs out southward into a narrow peninsula, covered with mountains, morasses, and interminable forests, upwards of thirty thousand square miles in extent This is Malacca, the original abode of the subtle and cruel Malays, whose race and language have spread themselves over all the Asiatic islands to the east coast of Africa and the west coast of America, and in the Australian ocean as far as the Sandwich Islands. They dwell in the interior of the country in unconquerable independence, under various chiefs—poor, content, and arrogant. Their religious notions are as rude as their manners. It is said, that in their immense forests they still sacrifice human victims. Malacca, the most important town of the Malays, is the chief mart for the traffic of the whole peninsula.

This country too was early visited by Catholic priests, who came hither with the Portuguese traders in the sixteeth century to proclaim the kingdom of God; but they confined their preaching to the coasts. That their labour was not absolutely thrown away is proved by the existence of a bishop at Malacca, whose diocese, however, is not extensive, nor is his dignity secure. The Dutch ca more about pepper, tin, and ivory, than about the conversion of the Malays. After the Dutch po sessions had been reduced by the British arms, the wars with Napoleon, the London Missionary Society sent messengers of salvation to Malacca enlighten the Malays.—*F. Shoberl.*

Siam and Pegu.

When the bold commercial spirit of the Portu guese in the sixteenth century conducted their fleets to the coasts of Siam and Pegu, they established with their first settlements institutions for the con version of the heathen.

They would probably have become extinct, had not France, during the reign of Louis XIV., made fresh attempts to propagate the doctrine of the Romish Church in Siam. By the year 1720, how ever, the French missionaries were in dep circumstances.

There are still to be seen the melancholy r of Portuguese institutions, which the Congre for the Propagation of the Faith at Rome had commendable attention maintained during eighteenth century. In the latter half of that tury, Percotto, the missionary, rendered service to the sacred cause by the assiduous bours of twenty years. He was succeeded Vicenzo San Germano, an Italian, sent by Propaganda, a pious, intelligent, and truly re table man. He was living in 1795 not far Rangoon, one of the principal sea-ports of P His congregation consisted, according to M Symes, who himself conversed with him, scendants of the Portuguese, who, though merous, were in general in very ne stances.

Since England formed a closer conne the Birmans for the sake of their comm London Missionary Societies have had the diffusion of the religion of Jesus in th tries. The American Baptist Missionary likewise chose Rangoon for the main point of pious undertaking. The town, consisting of five thousand houses, peopled by thirty inhabitants, and which, since its destruction in 1807, has risen more beautiful from its conveniently situated near the sea on the river waddy, which for length may be compared the Ganges. Hither Messrs. Judson and Carey, the latter a physician, were sent as the Protestant missionaries, in 1807, by the Am can Baptist Society. They commenced the bours by translating the Sacred Scriptures in man, and into the languages of Pegu and The emperor subsequently (in 1815) granted permission to establish a press at Ava for their Bibles. Carey repaired thither, and the peror appointed him his own physician, and ployed him to inoculate his children with the pox.

In 1817 there were no Europeans at R excepting the missionaries and a French fam appears that on the commencement of the hostilities with the English, the former w under confinement and treated with the verity by command of the golden-footed as the sovereign of the Birman empire is de nated. The events of that war have serve make us better acquainted with the people of part of India, and also to show that there w *exaggeration in the* accounts previously give cerning them. Be this as it may, the peace cluded in January, 1826, by which Ava ceded to the East India Company the vinces of Arracan and some others, whole of the Western sea-coast of the from the frontier of the British province tagone to the island of Salangar and the of Malacca, for an extent of nine hundred seems to have opened an entrance for into this part of India.

Amherst, the present head-quarters of the can missionaries, is a new town founded British near the mouth of the river and the seat of the British Government They have now free access to the people fear, and may employ all the means within their reach; they may preach schools in which the principles of can be taught; and the natives may read the Scriptures, hear the Gospel it, without being subject as heretofore and oppression. Every advantage be taken of this favourable change. the last report of the British and Fo Society we learn that in August, arrived from England at Colombo, in the purpose of printing the New Testament Palee which is the written language of the empire.—*Ib.*

Hindoostan.

Excepting those countries of Asia which subject to the Russian and Turkish empire, is no region in that part of the globe which so many Christian inhabitants as India on the of the Ganges; nor any in which the propag of Christianity is carried on at a greater ex

Hindoostan, endowed beyond all other with natural beauty and riches, in Asia called garden of God, of which, as the proverb says Arab dreams when he chews opium, was celebrated in the remotest antiquity for the of its cotton, pearls, and precious stones, the present day. The course pursued by the modities of India to other countries gave to large cities and prosperity to the most empires. While the caravans from India to travel along the Tigris and Euphrates, Baby flourished; in Egypt, Memphis, and Thebes Palmyra, or Tadmor, in the Syrian deserts Tyre; afterwards Alexandria, Bagdad, Samarcand Venice, Amsterdam, London. What nation ever possessed the commerce of India, was most wealthy and the most powerful, and which lost it sank into insignificance.

India is at this day the main pillar of greatness. Cut off Hindoostan and England decline, as Portugal and Holland have dec Hindoostan, with an area of above a million miles and a population of one hundred and millions of souls, is now nearly one half of British province.

There is scarcely any part of the world the superiority of European culture and zation is more strikingly displayed than in A vast country, one of the richest on the fa the earth, as well by the industry of its inhabit as by the exhaustless bounty of Nature—a count full of valiant tribes, which, [illegible] pendence, never hesitated to sacrifice their lives it, and which ages since were strong by ideas and civil institutions, by the arts and science—this country is now dependent on a nation not half so numerous as its inhabitants, dwelling a northern island in a remote quarter of the globe.

at a distance of more than five thousand miles! Scarcely forty-six thousand Europeans live among sixty millions of natives and keep them in awe. Not more than twenty thousand of these Europeans are soldiers, who, being too few in number for such extensive possessions, have associated with themselves one hundred and forty-four thousand natives to defend their conquests as well against the inhabitants themselves as against the contiguous independent states. Even the civil administration of the country is carried on by about three thousand European officers, who have under them about twelve thousand natives. And yet the vast machine works with the utmost security, regularity, and quiet, without stoppage, without disturbance, without complaint.—*Ib.*

Philadelphia Recorder.

PHILADELPHIA:
SATURDAY MORNING, MARCH 28, 1829.

Episcopal Watchman.—We observe with regret that the Rev. G. W. Doane, and the Rev. Wm. Croswell, have retired from the editorial management of the Episcopal Watchman. That its pages might have been enlivened with strains of pious feeling more scriptural and pure has undoubtedly been our deliberate opinion, but that, upon the whole, in all courteous avoidance of the odious things of party feeling and controversy, and in all elegant matters of poetic and classical taste, it can ever improve its character, is much to be doubted. In these respects we can only wish that its present editor may inherit the mantle of his predecessors. Their talented and glowing farewell address would serve him most admirably as a chart, for his future course: particularly in reference to two subjects, with copious extracts in relation to which we shall presently furnish our readers. For example, the Missionary and Sunday School cause is spoken of, in the following appropriate and ardent manner.

"But upon no determination do we look back with greater pleasure, than upon that which pledged our paper to the extension, within the Church, of the interests and influence of Missions and of Sunday Schools: nor is there any thing for which, as Christians and as Churchmen, we more heartily thank Him, "from whom all holy desires, all good counsels, and all just works do proceed," than for the love and zeal which he has kindled in the hearts of our brethren for those noble and benevolent objects. God be thanked that our Church is again becoming what she ought to be, a Missionary Church—that the spirit of the Apostles is again revived in the Church which they founded—that the American Church is approving herself to be a worthy daughter of her venerable nursing-mother, the Church of England! It is an evidence not to be questioned that we value the blessings which we enjoy, that we are anxious to extend them to others. It is the testimony which Jesus himself will accept, that we love God, that we love our brother also. We hail it as the most certain mark of the divine favour—as the earnest and sure pledge that the gracious promises of God shall all be fulfilled, and the kingdoms of this world become the Lord's, and his Christ's. Hasten it, Lord, in thine own time! Let ours be the comfort, as thine shall ever be the glory, of aiding, however humbly, in its blessed accomplishment!"

To their sentiments on the subject of party destinctions, who cannot devoutly respond?

"But they must cease, or they will increase. *The beginning of strife, says the wise man, is as when one letteth out water: therefore, leave off contention before it be meddled with.* There is no stationary point in these matters. The difference that was at first but perceptible, becomes at last infinite. And fearful testimony as it is to the wickedness of the human heart, it is but too true, that the bitterness of party differences is ever *inversely* as the importance of the points in dispute—that there are no quarrels so rancorous as those of brethren of the same household—that there is no odium so relentless as the 'odium theologicum.' Let us pause, then, before the Rubicon be passed. Before there be a great gulf placed between us, let us return to each other, and be at peace. Let every clergyman, and every layman whose eye these earnest entreaties shall reach, retire into his closet, and laying open the ground of his heart before God, earnestly pray to him to remove from it *every root of bitterness*, and to cause it to bring forth those blessed *fruits of the Spirit, love, peace*, long suffering, gentleness, goodness, meekness, that *forbearing one another, and forgiving one another, even as God, for Christ's sake, hath forgiven us*, we may unite, as one man, in building up the walls of Jerusalem, and hastening that period, when *the mountain of the Lord's house shall be established on the top of the mountain, and all nations shall flow into it.* This blessed Christian spirit, carried out with us into the intercourse of all our life, will soon remove all differences, unite all hearts, and strengthen all hands. Of the first members of the Christian Church it is recorded, that *the multitude of them that believed were of one heart and of one soul. And they, continuing daily, of one accord, in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people.*—Receiving the same Gospel, retaining the same ministry, enjoying the same ordinances, walking, in our Apostolic discipline and primitive worship, in the same *good old paths in which they walked, and found rest for their souls*, let us not be inferior to them in 'the most excellent gift of charity'—'which is the very bond of peace, and of all virtues!'"

This is very beautiful. Indeed what can be easier than to swell in notes of loftiest declamation the praises of union and peace—what more delightful than to draw descriptions of more than earthly happiness and glory in our church, if all her members could only be brought to see eye to eye, and to love as brethren.

But the touchstone of real charity is found in the application of these lauded principles and virtues, to the actual occasions and purposes of editorial duty. We have written this not to insinuate dark things against any brother, but chiefly to place upon record the result of our own experience that it is much easier to applaud union, than at all times to promote it; and to commend charity than to practice it. Let the only emulation and strife between us, be, who shall put the most favourable construction upon each others motives of conduct; who shall most studiously conceal the invidious points of party feeling, and who sacrifice most for union, mutual satisfaction, and unrestrained confidence and love.

It has greatly rejoiced our hearts to hear from so many quarters conciliatory expressions in reference particularly to our general missionary operations.

The following quotation from the editorial department of the last Church Register evinces, in general, the very spirit we could wish to become prevalent. It remains to be proved what points, in detail, will be conceded on both sides for the sake of union and peace.

"We do hope that these sentiments will be generally responded to; and that the present auspicious indication of an awakening interest in our Missionary Society will prove a prelude to a prevailing and efficient zeal in its behalf. And we anticipate an unequivocal exhibition of such a zeal in the general attendance of its members at the Annual Meeting of the Board of Directors in May next,—when, it is expected, subjects of urgent interest will be presented for consideration, especially those which involve contemplated alterations and modifications of the constitution. In this matter all the friends of the Society have a deep concern, as it must be their wish that in its organization there should be the best possible adaptation to the full developement of its objects. And if experience has demonstrated that any of the provisions of the constitution are defective, and susceptible of amendment, there will doubtless be a disposition to enter upon the discussion in a spirit of candour and harmony,—and it is hoped it will result in amendments that will prove satisfactory to all, and advance the accomplishment of the great objects, in which we are all alike interested."

General Protestant Episcopal Sunday School Union.—We received, some time since, a communication from A. on the subject of this Society, and after mature reflection, are constrained to decline publishing it. We have been told that one of the books, very unguardedly and unwisely recommended—Bishop Kemp's edition of Mrs. Sherwood's Stories on the Church Catechism—has been silently withdrawn from its list. As to the three lesser catechisms alluded to, they appear to us no less exceptionable, than to our correspondent, and we are both amazed and grieved that they should have been set forth by a Society, professedly anxious to secure the cordial patronage and approbation of all the members of our church. But we are far from thinking that by attaching schools to their Union, full approbation of all the books it is pleased to publish or recommend is virtually expressed. On the other hand, we presume that any particular school is at perfect liberty to select just such of the Society's books as it pleases, and to look to the American Union, or any where else, for other works which may be thought useful. We have never ceased to express our regret that it should have been thought necessary to commence the operations of the Episcopal Union, having, from the first, been warm friends of the American Union. But yet we have rejoiced, and cannot but rejoice that the remarkable efficiency of the Society within our own church, has drawn out resources, and teachers, and scholars, which might perhaps have slumbered for years, if no Society but the American Union had existed.

We trust A. will pardon us for the alterations made in his communication on the subject of Duelling.

For the Philadelphia Recorder.

BISHOP HOBART'S PASTORAL LETTER.

Mr. Editor,—When I receive a charge, or any thing of the kind, from certain Bishops of our Church, it is reasonable to expect to find an affectionate exhortation to the clergy, to use all the means in their power to cherish the christian spirit in their own hearts, and to excite one another to greater diligence. But we are sometimes disappointed. We have of late seen a singular complaint of one of our Bishops. He says—"Of the many harassing events of a trying episcopate of eighteen years, none has given me more pain, than the formation of an association having for its object, the promotion of the personal piety, and the official usefulness of its members by devotional exercises, and by conversation on missionary, and such other subjects as may conduce to mutual edification!"

I have not seen the constitution of said association, or any thing in relation to it, but the Bishop's representation of it is sufficient to convince the unprejudiced, who think for themselves, that there is some good [illegible] Editors. But do not propose to [illegible] it is hoped that it will be read for its own refutation.

It would be easy to prove that such associations, both in England and this country, are viewed in a very different light by many, who are Bishops, but have not undertaken to dictate to others, in what may be considered a matter of expediency. Although I shall decline, for the present, giving any Protestant testimony in their favour, it may not be amiss to make a single quotation from the charges of Massillon, a Roman Catholic Bishop.

"Such is the inevitable consequence of the indulgence of idleness, and the neglect of study in a clergyman. Hence those* conferences so wisely appointed by our predecessors, in this extensive diocese, so religiously observed throughout the kingdom; those holy assemblies so calculated to maintain a sacerdotal union among the ministers; a sacred harmony, in order to animate us, individually, to the uniform observance of the duties of the ministry of the church, and a support, in order to clear up, or remove the doubts, and obviate the difficulties of it. These *conferences*, which, at first, frequented with so much zeal, we have the mortification, at the termination of our episcopacy, to see deserted, and almost wholly done away in many deanaries, throughout this diocese. Whence can arise this desertion, so little edifying on your part, and so afflicting on ours? We need not hesitate to attribute it to its real cause: ignorance, indolence, and their neglect of study, are the principal reasons of this general absence; not capable, for the most part, of supporting, by their knowledge, these pious societies, and still less anxious to profit by the information of their brethren, they are ashamed to expose themselves: Such men make a schism in the diocese, where the Almighty hath hitherto in his mercy, established peace, and preserved union; and bring upon themselves the curse denounced against those who 'separate themselves, being sensual, having not the spirit.'

"I implore you, then, my reverend brethren, to obviate an evil, which represents you to yourselves, and to each other, in so unfavourable a light: Restore to this great diocese, the high character which it has always sustained, by the universal observance of this salutary discipline: My course is already far advanced; suffer it not to end with the mortification of seeing a practice, productive of so much substantial good, fall into entire disuse: spare my old age this sorrow; rather renew it with a fresh vigour, by renovating your zeal for your duty, more especially for the *conferences*, which are so wisely prescribed: 'Fulfil ye my joy.' The love of study will be renovated with them. Second, then, the wishes of a pastor, who hath always loved you, who hath never exercised, but with regret, his authority over his brethren, and who may, therefore, reasonably hope, that without having recourse to severity, his remonstrances will, of themselves, find the way to your hearts."

The candid reader can easily judge, by contrasting the above extract with the late charge, whose language is most like that of a Protestant. Would it not contribute to uniformity and harmony for the two churches to exchange members? Against the corruptions of that church we profess to have protested; but, O! tell it not in Gath!—We have gone beyond popery.—Let the historian ask if the Pope would find fault with such an association in his communion? Would it not receive his countenance?

LUTHER.

---

* "It may be proper to inform the reader, that it was a custom among the French clergy, to assemble, at their synods, in some religious house, called the *Retreat*, where their time was devoted to meditation, prayer, and the exposition of some parts of scripture, for their mutual information. To this custom, Massillon, in these charges, frequently alludes."—*Vide note to the first part of the fifth Charge—By the Rev. Theo. St. John, L. L. B. &c.*

For the Philadelphia Recorder.

REPORT OF THE DORCAS SOCIETY OF THE DISTRICT OF SOUTHWARK.

The Managers of the Dorcas Society of the District of Southwark, in presenting this, their first annual report, would feel gratified were they enabled to give their subscribers a more extensive statement of their usefulness. The Society being as yet in its infancy, and the contributors small, they have necessarily confined their charity within very narrow limits. They have distributed during the past inclement season, 416 garments; these were bestowed upon some of the most helpless and destitute of the district, embracing the aged, who were incapable of labour, and widows with large families of children entirely dependent upon them for support, and whose best exertions were insufficient to provide them with suitable clothing.

The Managers would not be understood to imply that they have clothed these objects of real charity, or afforded them that comfort which their situation justly merited. Far from this; they have fallen short of what they desired to have done, yet they trust they have been instrumental in relieving many from extreme suffering during a season of uncommon severity. The Managers hope that the public attention may be directed to their Society, and an increasing sympathy excited among their benevolent citizens, which may enable them in the ensuing year to report, that their means have been in some degree commensurate with the wants of the destitute. They acknowledge with much thankfulness, the receipt of 150 dollars from the committee of superintendence, for affording relief to the poor."

LIBERAL DONATION.

It will yield much gratification to all who are interested in the ancient congregation of Trinity Church, in this city, and especially to those who have seen the magnificent edifice, now erecting on the former site, that a donation has recently been made to its building fund by an individual, as much distinguished in his native country by his generosity, as he is in the country of his adoption by his gallantry and naval skill. The building Committee of Trinity Church, on Saturday last, was presented with £500 sterling, [at present rates of exchange worth $2416,] the gift of our gallant and noble townsman, Admiral Sir Isaac Coffin, Bart., transmitted by the hands of Jonathan Amory, Esq., of this city. It is not the amount merely ment, but the evidence which it affords of the interest the brave Admiral retains in the prosperity of his native city, and of the affection which he cherishes toward the Church in which he was baptized. To adopt an expression from the profession in which he delights, the gallant old commander seems to have understood, that, in building churches, as in navigating ships, *the wind must be raised*, before it can be *used*. May a favouring breeze waft him again to the city of his nativity, that he may rejoice in the completion of the enterprise which he has so generously aided!—*Boston Daily Advertiser.*

We insert the above characteristic acknowledgment, not only as testimony of our rejoicing in its occasion, and of our readiness to do honour to the brave and benevolent, but as an expression of our satisfaction at every new proof of interest felt in the mother country towards the sister church in this. For a time, political prejudices, natural enough, but ever to be lamented as interrupting Christian intercourse, rolled, between us and our English brethren of the same household of faith, a wave, broader and rougher, than the old Atlantic. When this began to subside, ignorance in regard to interests which had not been thought worthy of notice, was greatly in the way of reciprocal communication. We delight to see this latter obstacle rapidly removing. The communion between English and American Episcopalians is beginning to be such as becomes brethren. The works of American divines are clustered now in English libraries with the shining lights of their own theology. The space allotted in English religious periodicals to the affairs of the American Church receives continual increase.—*Epis. Watchman.*

THE SABBATH.

A correspondent observes that the perplexities which he once felt respecting the change of the Sabbath from the seventh to the first day of the week, were removed by considerations similar to those suggested by the following extract. The object of the original institution having been the hallowing, not of the *seventh day* of the week, but of *one day in seven*, a change in the day to be observed might be made without at all impairing the obligation to keep it holy.

"You might sail to the West, and I to the East, till we arrived at the other side of the globe; and we should find on meeting, that our Sunday, though carefully kept every week by each of us, would be on different days. It would be a question for casuists, if we resided together, whether we should agree to let them be on one and the same day; but I apprehend in the sight of God there would be no sin in such an arrangement for our mutual comfort and convenience; the spirit of the command, and not its letter, as to the exact day, being that to which we are bound to attend. Is not, therefore, a name, which marks, if I may so express myself, the oneness of the precepts under both dispensations, very suitable and proper? Nor have I stated an imaginary case; for at Manilla, the capital of the Phillippines, or Spanish India, the days of the week are one day behind those of Macao, the Portuguese settlement. Thus the Monday of the latter, is the Sunday of the former. This is owing to the different routes, by which the Spaniards and the Portuguese advanced to the Asiatic seas; the one by Cape Horn, the other by the Cape of Good Hope.

Convention of the Diocese of South Carolina.—The annual meeting was opened on the 18th February, by a sermon from the Rev. Mr. Walker. Twenty-three Clergymen and twenty-six Laymen attended the Convention. The most important measure was the raising of a Committee, on motion of the Rev. Mr. Gervais, to institute a Society charged with the single object of devising means for the increase of the permanent fund for the support of a Bishop. The Committee on the Theological Seminary, reported that nearly two-thirds of the quota of this Diocese, for the building fund of the General Theological Seminary, had been paid, notwithstanding the discouraging circumstance that other Dioceses (New York excepted,) had done so little in this important matter, recommended to their special attention, by the last General Convention. After some discussion, the Convention adopted a resolution to the effect, that it was inexpedient at this time, to make any changes in the Book of Common Prayer. The address of the Bishop contained an interesting and satisfactory expose of the state of the diocese, and much salutary counsel, addressed both to the Clergy and Laity. The Convention adjourned 26th Feb.—*Gos. Mes.*

SPIRIT OF MISSIONS A SPIRIT OF LOVE.

Extract from the Journal of Missionaries of the American Board at Ceylon.

On the subject of union with our brethren of the Church and Wesleyan Missionary Societies, we are happy to say, we have the most friendly and free intercourse with them. In our preparation of tracts and other books, we unite our counsel and strength with theirs. We have also lately thought it necessary to have an understanding and co-operation on the subject of church discipline and government, so far as they relate to caste and the numerous evils connected with that and with the system of idolatry. In all, however, we cheerfully and conscientiously avoid all those points, which, we are happy to say, are comparatively few, where our peculiar views, or our connexion with different societies at home, would, if allowed to influence us, tend to diminish our harmony and usefulness. This union we conceive to be of the greatest advantage, and at present, we see no way in which we could secure greater benefits. They rejoice with us when we rejoice, and when we have been afflicted, their kind sympathy and assistance have done much to make our situation pleasant. We would add, with gratitude to our heavenly Father, that we have been able to keep the unity of the spirit with them in the bonds of peace.

Bibles wanted in India.—From a communication received from the Rev. Dr. Marshman, of Serampore, the manner in which Divine Providence has opened the way for the introduction of the Scriptures into India, the facilities for translation now enjoyed, and the readiness with which the Scriptures have been received [illegible] some editions have been exhausted in the Sanscrit, the Hindoo, the Mahratta, and the Orissa Version; no less than five editions in the Bengalee have been required: the nation of the Sikhs have received nearly the whole of an edition printed in their tongue. From Hurdwar, esteemed a holy place, copies of the New Testament have been extensively circulated, and have afterwards been found in different parts of the country, carefully preserved: to Allahabad, another station, it is supposed that nearly a million of persons occasionally resort, and the opportunity has been embraced of effecting a wide circulation through the persons assembled; and these distributions, Dr. Marshman states, elicit inquiries from year to year, and the desire for the Scriptures is evidently increasing at Benares: while many who have received the sacred volumes have concealed within their own bosom the feelings excited by its perusal, others, and among them several Brahmins, have been so deeply impressed with the truths which they contain, that they have renounced idolatry, given up caste, and made a public profession of Christianity.

After giving some farther interesting statements relative to Bengal, Dr Marshman writes, "The impression on my own mind is, that there is opening to Britain, in Hindostan and eastern Asia, a far wider field for circulating the sacred Scriptures than is now presented by Europe;" for it would further appear, that the people are not forbidden to read the Scriptures, and that when once the mind of a Hindoo is awake, there is a strong spirit of inquiry, and that they are familiarized to the general idea of the nature and necessity of a revelation to man.

[London Record.

Ceylon.—The missionaries say, that the way seems fast preparing for extending the benefits of the school system among the girls with nearly the same facility, and at almost as little expense, as among the boys—they might profitably expend twice the sum upon the same extent of country as they formerly did without materially increasing the labour of superintendence. But they are prevented by want of funds, and the same cause limits their power to do good in some other departments of their labour. They say that with all their increase of native free schools, boarding schools, and buildings for the seminary, the additional calls for books, and demand for native help, their funds for the last four years have been the same, with the exception of what they have begged in India, upon the most urgent necessity of the occasion. The Herald contains a list of more than 500 scholars who received names and are supported by individuals or associations in almost as many different towns in the United States. The missionaries are on the happiest terms with the brethren of the Church and Wesleyan Missionary Societies. Mr. Woodward, on account of feeble health, had gone to the continent, and was residing at Nielgherry Hills for its cooler air, and more favourable climate.—*N. Y. Observer.*

Reform in Malta.—By a letter from Mr Goodell, published in the Missionary Herald for the present month, it appears that the government of the island have taken hold of the work of reforming abuses with a strong hand. Formerly the priests, when prosecuted for debt or crime, were amenable to no tribunal but the bishop's, where they were generally acquitted, or if not, escaped by an appeal to Rome. Now the bishop's court is abolished, except so far as it relates to causes purely spiritual; and the priests are now subject to answer for their crimes before the same tribunal as other men. Under the operation of the new law, disclosures have already been made of abominations too gross and disgusting to be named. The churches were formerly a sanctuary to thieves, murderers, &c. If found within the doors of the church, criminals were always safe; but government has put an end to this custom—criminals are now dragged from the very horns of the altar. Much has been done to destroy the system of beggary, which was such a nuisance to society, making the house of industry a substitute, in which were already three hundred of the poor, who are taught various kinds of work. Something has been done to regulate the time and manner of carrying the images of the saints in procession, which has considerably diminished the number of such exhibitions. Farther corrections are expected.

New York City Temperance Society.—According to public notice, a very large and respectable meeting was held at the old Masonic Hall on Monday evening last for the formation of a Society auxiliary to the American Society for the Promotion of Temperance. The Hon. Cadwalader D. Colden was called to the chair, and Mr. John W. Leavett appointed Secretary. The meeting was addressed by Seth P. Staples, Esq. and Rev. Mr. Hewitt, Secretary of the American Temperance Society.

The remarks and statements of Mr. Hewitt were listened to with deep interest. He proved by a reference to *facts* that the sacrifice demanded of the temperate, by the principle of entire abstinence, can be at most only that of a useless and indeed a pernicious indulgence. To the highest enjoyment of health and muscular energy it is necessary to act on this principle. From the schools that exist in England for the training of prize fighters—in whom the perfection of muscular strength and activity is aimed at—ardent spirits are entirely excluded, and even ale is very rarely allowed. No use is made of ardent spirits in the State Prisons at Auburn, N. Y., Middletown, Ct., and Concord, N. H. The result is that even constitutions broken down by intemperance, are restored to healthfulness and vigour. The Roman soldier, who fought the battles of the country with a weight of armour which a modern rum-drinker could hardly stand under, drank nothing stronger than vinegar and water. And multitudes of farmers and mechanics—men engaged in hard labour of all kinds, and exposed to heat and cold and wet of every degree, have made fair trial of the plan of entire abstinence, and with one voice declare themselves gainers by it, in every respect. The sacrifice to be made, therefore, is only that of a pleasurable but injurious excitement.

Mr. Hewitt adverted to the success which had already [illegible] ber of 500 had been reported, and such information received respecting others as to warrant the assertion that as many as 600, consisting of from 10 to 400 members each, were already in existence in the United States. These Societies at first generally consist of a few members only; but the certainty and rapidity with which they gain adherents from the surrounding population is a striking proof of their excellence, and a most gratifying indication of the coming triumph of the system pursued. In the lower part of Middlesex County, Connecticut, 612 men have agreed since September last, to abstain entirely from distilled spirits as a drink for refreshment. The result is, that very many, who are not members of the Association, conform much in practice to its principles—dram drinking at stores is almost wholly abolished—and tipplers and rum bottles are seldom seen by the light of day. Merchants have banished ardent spirits from their stores, and in one town, where there were last year nine persons who retailed it, there is now not one. In the Western part of this State, the reform has been astonishing, and there is no state in the Union where it has not commenced. At least 1,500 merchants and distillers, Mr. H. said, had discontinued all traffic in the poison from conscientious motives. The reform commences with the respectable; they are reforming fashion, and bringing public opinion—a power stronger than government and law—to bear directly and irresistibly against the evil they are endeavouring to put down.

After listening to Mr. H the meeting resolved on the formation of a Temperance Society, and a Committee appointed for that purpose, made a Report, in accordance with which the Society was immediately organized. We understand that above 180 individuals became members on the spot and subscribed to the funds of the Society something more than $300.—*N. Y. Obs.*

Soup House.—During the late season of distress among the poor of New York, a temporary soup house was opened, principally by the liberality of one gentleman. In 8 days it supplied 21,486 rations of soup and 600 pounds of navy bread. A pint was considered one ration, and every person who made application, was supplied with as many rations as there were individuals in the family to which he belonged. Soup was furnished at all times when called for, day and night, with the exception of two nights after a late hour.

Bible Agents.—At a late meeting of the Chelsea (Eng.) Bible Association, one of the Secretaries of the Parent Society stated, that 400 ladies of rank, and 32,000 other females, were at present collectors for Bibles, and that their visits to the poor averaged 500,000 during the year.

ADDRESS.

This day is published, and for sale by William Stavely, No. 99, South Second Street,—ADDRESS, delivered before the *Pennsylvania Peace Society*, in the First Baptist Church in Philadelphia, on Tuesday evening, January [illegible]. By Joseph R. Chandler. Price 12½ cents.
March 28.

POETRY.

THE YOUNGLING OF THE FLOCK.

BY ALARIC A. WATTS.

The last! the last! the last!
Oh! by that little word
How many thoughts are stirred.
Miss Bowles.

Welcome! 'thrice welcome to my heart, sweet harbinger of bliss!
How have I looked, till hope grew sick, for a moment bright as this;
Thou hast flashed upon my aching sight, when fortune's clouds are dark,
The sunny spirit of my dreams—the dove unto mine ark!

Oh no, not e'en when life was new, and love and hope were young,
And o'er the firstling of my flock with raptured gaze I hung,
Did I feel the glow that thrills me now, the yearnings fond and deep,
That stir my bosom's inmost strings, as I watch thy placid sleep!

Though lov'd and cherish'd be the flower that spreads 'neath summer skies,
The bud that blooms 'mid wintry storms more tenderly we prize,
One does but make our bliss more bright, the other meets our eye
Like a radiant star, when all beside have vanished from on high.

Sweet blossom of my stormy hour—star of my troubled heaven!
To thee, that passing sweet perfume, that soothing light is given;
And precious art thou to my soul, but dearer far that thou,—
A messenger of peace and love,—art sent to cheer me now.

What though my heart be crowded close with inmates dear though few,
Creep in, my little smiling babe, there's still a niche for you!
And should another claimant rise, and clamor for a place,
Who knows but room may yet be found, if it wears so fair a face!

I listen to thy feeble cry till it wakens in my breast
The sleeping energies of love—sweet hopes, too long represt!
For weak as that low wail may seem to other ears than mine,
It stirs my heart like a trumpet's voice to strive for those and thine!

It peals upon my dreaming soul, sweet tidings of the birth
Of a new and blessed link of love to fetter me to earth;
And strengthening many a bright resolve, it bids me do and dare
All that a father's heart may brave, to make thy sojourn fair!

I cannot shield thee from the blight a bitter world may fling
O'er all the promise of thy youth—the vision of thy spring;
For I would not warp thy gentle heart—each kindlier impulse can,
By teaching thee—what I have learned—how base a thing is man!

I cannot save thee from the grief to which our flesh is heir,
But I can arm thee with a spell, life's keenest ills to bear;
I may not fortune's frown avert, but I can bid thee pray
— away.

From altered friendship's chilling glance—from hate's envenomed dart;
Misplaced affection's withering pang,—or "true love's" wonted smart,
I cannot shield my sinless child, but I can bid him seek
Such faith and love from heaven above, as will leave earth's malice weak.

But wherefore doubt that He who makes the smallest bird his care,
And tempers to the new shorn lamb the blast it ill could bear,
Will still his guiding arm extend, his glorious plan pursue,
And if he gives thee ills to bear, will grant thee courage too?

Dear youngling of my little fold, the loveliest and the last!
'Tis sweet to dream what thou may'st be, when long, long years have past:
To think, when time hath blanched my hair, and others leave my side,
Thou may'st be still my prop and stay, my blessing, and my pride.

And when the world has done its worst—when life's fever fit is o'er,
And the griefs that wrung my weary heart can never touch it more;
How sweet to think thou may'st be near, to catch my latest sigh,
To bend beside my dying bed, and close my glazing eye.

Oh! 'tis for offices like these the last sweet child is given,
The mother's joy—the father's pride, the fairest boon of heaven;
Their fire-side plaything first, and then, of their failing strength the rock;
The rainbow to their waning years,—the Youngling of their Flock!

BIBLE STUDIES—NO. 31.

Selected and prepared for the Philadelphia Recorder by the REV. G. T. BEDELL.

SACRED GEOGRAPHY.

CANAAN, OR THE HOLY LAND.

TIBERIAS.

This was a celebrated city of Galilee on the south western shore of the sea of Gennesareth or Tiberias. Lightfoot believes it to have been the same place as was given to the tribe of Naphtali, Josh. xix. 35, but this is disputed by Reland, and others, and is perhaps, too doubtful to warrant our belief. Tiberias was built by Herod the tetrarch, and named by him in honour of the emperor Tiberias, with whom he was a great favourite. It was endowed with considerable privileges, in order to induce persons to settle there, it having been built on a scite full of ancient sepulchres. Its convenient situation soon rendered it considerable, and it became the metropolis of Galilee. When Agrippa left Rome, he retired to Tiberias with his uncle Herod, and the emperor Claudius soon after bestowed it upon him; hence it is called on some of the medals, *Claudia Tiberias.* After the dispersion of the Jews, a number of their learned Rabbis assembled here, and laid the foundation of an academy, which was rendered famous by the production of the Mishna. It was also the seat of a Patriarch, who acted as supreme judge between persons of his own nation: the office was suppressed in the year 429, after subsisting three hundred and fifty years. In the sixth century, according to Procopius, Justinian rebuilt the walls. In the seventh, the city was taken by the Saracens, under the Caliph Omar. Yet, in the eighth, it is mentioned in an Itinerary, cited by Reland, as still containing many churches and Jewish synagogues. The city never appears to have been wholly deserted by the Jews, and it is remarkable that there are still two Jewish schools here. Dr. Richardson found six Rabbis studying Hebrew folios, containing the Scriptures and commentaries thereon. Mr. Burckhardt says, he saw some beautiful copies of the Books of Moses in the Syrian Synagogue, written upon a long roll of leather, not parchment. He could not learn where they were brought from, but he supposes they came from Bagdad. He states that the libraries of the schools are moderately stocked with Hebrew books, chiefly from Vienna and Venice; but, except some copies of the Old Testament and the Talmud, they possess no manuscripts. Mr. Jowett states, that in the library of one of the Synagogues he counted upwards of 1500 Hebrew books, and the attendants informed him, that with what they had laid up in boxes, they possessed as many as 10,000. In the domestic Synagogue of the Consul he counted about 1000 volumes.

The present town is situated close to the edge of the Lake, upon a small plain surrounded with mountains. It is enclosed towards the land by a thick and well-built wall, about twenty feet in height, with a high parapet and loop-holes. It surrounds the city on three sides, and touches the water at its two extremities. According to Pococke, its circumference is about three quarters of a mile; Mr. Buckingham says, about a mile. Like all the Turkish citadels, it has an imposing appearance from without; but within the walls, it exhibits the utmost wretchedness, many parts being in a ruinous and filthy condition. It possesses but few objects of interest. The ordinary habitations are generally small and mean. The Sheikh's house is described as tolerably good, and near it are the ruins of a very large castle, with some remains of towers, moats, and other works, which appear to have commanded the harbour. On the rising ground to the northward of the ruins, stands the modern castle, erected, according to Hasselquist, by Sheikh Daher, who defended the place against the Pasha of Seide. There is a mosque, with a dome and minaret, now frequented, and another, with an octangular tower, in ruins. The former of these is not far from the gate of entrance, which is facing the sea: the latter is near the beach. Mr. Jowett visited three public synagogues: they are similar in design to those at Jerusalem, though much inferior. There is a bazaar on the rising ground, near the northern quarter of the town, in which Mr. Burckhardt counted about a dozen shops. The only interesting relic of antiquity, is the "House of Peter," which stands in the northern quarter and close to the water's edge. It is supposed to be the most ancient place of Christian worship existing in Palestine, and to have been built in the fourth century. It is described by Mr. Buckingham, as a vaulted room about thirty feet by fifteen, and perhaps fifteen in height; it stands nearly east and west, having its door of entrance at the western front, and its altar immediately opposite, in a shallow recess. Over the door is one small window, and on each side, four others, all arched and open. The masonry of the edifice is of an ordinary kind; the pavement is similar to that used for streets in this country, and the whole is all devoid of sculpture or other ornament.

The ancient town of Tiberias does not appear to have occupied any part of the limits of the present one, but was probably situated at a short distance farther to the south, near the borders of the Lake. Mr. Burckhardt states, that its ruins begin about five minutes walk from the wall of the present town, on the road to the hot wells. Mr. Buckingham says, he observed among the scattered ruins of the old city, many foundations of buildings, some fragments of others still standing, and both grey and red granite columns, some portions of the latter being at least four feet in diameter. These ruins stretch along the sea shore, as far as the hot springs, and extend to about three hundred yards inland. There are some other remains of ancient habitations on the north side of the town, upon a hill close to the sea, which is connected with the mountain: here are also some thick walls which indicate that this point, which commands the town, was anciently fortified. The celebrated baths of Emmaus are about a mile south of the present town, and about fifty feet from the water's edge: they are much resorted to, the waters being esteemed the gout.

The following account of these baths is furnished by Mr. Buckingham. "In less than an hour after our leaving the town, we arrived at the baths. The present building, erected over the springs here, is small and mean, and is altogether the work of Mahommedans. It is within a few yards of the edge of the lake, and contains a bath for males and a bath for females, each with their separate apartment annexed. Over the door of the former is an Arabic inscription; ascending to this door by a few steps, it leads to an outer room, with an open window, a hearth for preparing coffee, and a small closet for the use of the attendant. Within this is the bath itself, a square room of about eighteen or twenty feet, covered with a low dome, and having benches in recesses on each side. The cistern for containing the hot water is in the centre of this room, and is sunk below the pavement; it is a square of eight or nine feet only, and the spring rises to supply it through a small head of some animal; but this is so badly executed, that it is difficult to decide for what it was intended. My thermometer rose here instantly to 130°, which was its utmost limit; but the heat of the water was certainly greater. It was painful to the hand as it issued from the spout, and could only be borne gradually by those who bathed in the cistern.

There is here only an old man and a little boy to hold the horses and make coffee for the visiters; and those who bathe strip in the inner room and wash themselves in the cistern, without being furnished with cloths, carpets, cushions, or any of the usual comforts of a Turkish bath. The whole establishment, indeed, is of the poorest kind, and the sight of the interior is rather disgusting than inviting.

Ammianus Marcellinus, in his brief description of Palestine, after remarking the number of fine cities it contains, and observing that the whole region did not possess a navigable river, mentions, however, that there were a number of places within it which were celebrated for their natural hot springs, whose waters were considered favourable to the cure of many maladies, and of which this of Tiberias was then probably one of the most celebrated.* Besides the spring which supplies the present baths, there are several others near it, all rising close to the edge of the lake, and all equally hot, finely transparent and slightly sulphurous, resembling exactly the spring at El-Hame.† There are also extensive ruins around, which are most probably the remains of Roman edifices, though that which has been taken for the remains of a theatre appears rather to have been the choir of an early Christian church. Among them all, there is nothing, however, either interesting or definite. We quitted this spot to return to the town."

Mr. Burckhardt states the situation of Tiberias to be extremely hot and unhealthy, as the mountain impedes the free course of the westerly winds, which prevail throughout Syria, during the summer. Hence, intermittent fevers, especially those of the quartan kind, are very common in the town in that season. Little rain falls in winter, snow is almost unknown on the borders of the lake, and the temperature, on the whole, appears nearly the same as that of the Dead Sea.

Jolliffe and Burckhardt report the population of Tiberias to be about 4000; Mr. Buckingham, however, thinks it does not exceed 2000; while Mr. Jowett supposes 1000 to be nearer the amount. The number of Jewish families here, are stated by Burckhardt to be about 200. The quarter which they occupy is in the middle of the town, and it had been much enlarged just before Mr. Burckhardt's visit, by the purchase of several streets: it is separated from the rest of the town by a high wall, and has only one gate of entrance, which is regularly shut at sunset, after which no person is allowed to pass. The number of Christians here is very small. Mr. Buckingham says about twenty families, of the Catholic communion. The Mahommedans are probably more numerous than the Jews.*

---

* Ammianus Marcellinus, l. xiv. c. 8.

† Mr. Jowett placed a thermometer in different spots where these springs gush out, and found it to rise to the various heights of 131°, 132°, 136°, and 139°, of Fahrenheit.

* Buckingham's Travels, p. 476, &c. Burckhardt's Travels, p. 320, &c. Jowett's Researches in Syria, &c. p. 174. Modern Traveller, Palestine, p. 268. Hasselquist's Travels, i. 158. Clarke's Travels, iv. 213.

MEMOIR OF RT. REV. BISHOP CHASE.

[From the Christian Day, a London Annual.]

The few brief particulars which Bishop Chase has afforded us of his family, of the early bias given to his mind, and of its subsequent important results, are so striking, that we will give them in the writer's own words:

"My ancestors were English; hence in obtaining from the crown a patent for a township of land, in the then Colony of New Hampshire, their descendants called that township *Cornish*, from a place of that name in the mother country. It is situated on the banks of Connecticut river, which divides two of the New England states, New Hampshire and Vermont. My grandfather, father, and uncles, were the principal proprietors of this township. When they migrated about the year of our Lord 1763, from the neighbourhood of Boston, my father had seven children, and seven more were born unto him in his new location. The fifth, and youngest of the family, is the writer of this. My history, as connected with the church of Christ, may be learned from the following statement—My ancestors were, what is termed in England Dissenters—they continued of the Independent Persuasion till the year 1795, when nearly all that branch of the family in Cornish, New Hampshire, conformed to the liturgy, and became members of the Protestant Episcopal Church, as the same had been recently organised by the bishops, clergy, and laity of that community in the United States of America. The circumstance that led to the then unusual change in the sentiments and habits of a numerous family are interesting, but cannot now be related any farther, than in general to say, that a candid examination of her primitive liturgy, and of her well authenticated claims to an apostolic constitution in her ministry, were among the principal reasons which induced so many to conform to the Protestant Episcopal Church, and instead of repairing the Meeting-house where both my grandfather and father had officiated as congregational deacons, inclined them to pull it down, and erect, in its place, an Episcopal Church: this was effected in great harmony—not a voice (to my recollection) throughout the neighbourhood was raised against the measure. It becomes not me, young as I was then, about nineteen years of age, when the change of sentiments began to take place, to say, that I had any agency in it; but even at that early period of my life, being greatly desirous of becoming, when qualified, a minister of the gospel; the subjects daily discussed in my vacations from collegiate duties, were to me of great importance—well do I remember the pleasure it afforded to contemplate, in our examinations of the prayer-book, the strict adherence to Scripture doctrine, and Scriptural expressions; and above all, the fervency of piety that glowed throughout the whole. And, when we considered the subject of the ministry, many expressions plain, which before were to us unintelligible. In the village of Windsor, across the Connecticut river in Vermont, there was many years subsequently a large parish formed and a church built, and one clergyman, a Mr. Leonard, now attends them both. In the fall of the year 1796 I became a candidate for *holy orders*, and went to Albany, in the state of New York, in order to pursue my studies with the episcopal clergyman of that city. This learned gentleman had been educated at Oxford, in England, and was of great service to me. In June, 1798, I received holy orders in the City of New York, and was soon after appointed a missionary, to extend the ministration of the word and sacraments to the then new settlements at the westward in that diocese. The State of New York contains now (1822, if I remember aright, about ninety four clergymen of the Protestant Episcopal Church, about half of whom are stationed above the highlands or mountains, which are fifty or sixty miles above, or north of the City of New York. At the period of which I am speaking, 1798, there were only five settled clergymen of our church, and one missionary above the Highlands. In the arduous task of extending the Gospel and its ordinances to the new settlements in the western and northern parts of the State of New York, I continued for nearly two years. Congregations were gathered and organized in Canandaigua, Utica, Auburn, on the main road to the lakes; in Hampton, and other places on the borders of Vermont, at Oswego, Stamford, and other places on the banks of the Susquehanna; Unadilla and Delaware rivers, and in many other intermediate stations. The churches in most of these places, though planted in the woods and among log cabins, are now flourishing in villages, some, nay most, of many thousand inhabitants; affording a conspicuous and lasting monument of the great utility and necessity of not "despising the day of small things," but, in disregard of all hardships, of planting the church of Christ whenever the human family is *first* planted; in other words, of rendering the means of religion as commensurate as possible with the settlement of every new country. In the winter of 1800 I took charge of the parishes of Christ Church, Poughkeepsie, and Trinity Church, Fishkill, on the Hudson river, about eighty miles above the City of New York, as principal of the academy in Poughkeepsie, and rector of these churches until 1805, when, seeking for a warmer climate for the benefit of my wife's health, who was afflicted with a pulmonary complaint, I went, with the advice of the Right Reverend Dr. Benjamin Moore, my bishop, to New Orleans, in the State of Louisiana. While there, I organized a Protestant communion, and obtained of the Legislature a charter of incorporation of the parish of Christ church, in which the rector is made subject to the bishop of New York until such time as there should be a diocese organized according to the canons and constitution of the Protestant Episcopal Church in the United States of America. In New Orleans, I continued about six years doing the duty of a Protestant clergyman, having been the first of that character, of any denomination, that had officiated in that city. At the end of this period, the object of my going having been by the goodness of God obtained, and feeling anxious to attend to the education of my two sons, left with their uncle in Vermont, I returned to the northern states; and, in the fall of 1811, was, with uncommon felicity to myself, fixed as rector of Christ Church, Hartford, in the State of Connecticut. My residence in this city continued until 1817. During this period the number of the faithful greatly increased—the attendants at the Lord's table from a very few became a great number; I greatly rejoiced to behold the blessed effects of the gospel of peace, and the many examples of the fruit of a holy life. In the bosom of an enlightened society, softened by the hand of urbanity and gentleness, my enjoyments, crowned with abundance of temporal blessings, were as numerous and refined as falls to the lot of man. Of the time I spent in this lovely city I can never speak in ordinary terms; it is to my remembrance as a dream of more than terrestrial delight:—of its sweets I tasted for a while and thought myself happy—but *God*, who would train his servants more by the reality of suffering than by ideal and transitory bliss, saw fit to direct my thoughts to other and more perilous duties. When young in the Christian ministry I had, as before observed, been an humble missionary, and although I remembered the hardships and deprivations inseparable from the work of visiting my fellow beings, when struggling even for the necessaries of life, amidst the wild wood and the beasts of the forest, yet I also remembered the exquisite pleasure of being the herald of good tidings of great joy, in bringing the gospel feast to those who were famishing for the bread of life. The recollection of this pleasure was still dearer to me than all the enjoyments of ease and plenty, even though heightened by the refinements of Christian courteousness, and pious and polished society. In this state of mind it was, that the intelligence of the wants of our brethren in the Lord, daily reaching us from the new settlements, in the western states, sunk deep into my heart. A lively impression that wherever the lambs of Christ went, thither it was necessary that some shepherd should go with them, was never absent from my conscious mind. *This* was the motive that influenced me to make my arrangements to go into the western country; but had I been duly sensible of the pain, I might say the anguish of separation from my beloved people in Hartford, perhaps my resolution would have failed. The plan however had been formed, the arrangements made, and the determination fixed, and though the act of separation was like the tearing up a tree, in full bearing, from its root, and the time of parting CONSECRATED by the tears of a numerous and affectionate people—I nevertheless had strength given me to fulfil my purpose, and on the 2d day of March, 1817, I set off for the western country."

---

* Those to Timothy and Titus—also expressions in the Acts of the Apostles.

INTERESTING STORY.

We extract the following story from a communication from the Rev. Thomas Barr to the editor of the Cincinnati (Ohio) *Pandect*, as one of the most striking evidences of the utility of tracts.

In one of the townships of Wayne county, in this state, there dwelt an aged disciple, with a numerous family at home and around him, not one of whom, except the mother of his children, had "hope toward God." No church, no minister, no preaching, except at long intervals. This man frequently called on me, to solicit me to visit and preach in his neighbourhood, (15 miles distant,) or to use my influence to have some minister visit them. The last time he called on me was the beginning of March, 1828, when he tarried all night. On this visit, he lamented much over the destitution of his neighbourhood, and was more than ordinarily importunate with me to exert myself to send a minister to them. I assured him of my earnest desires and best intentions on this subject; exhorted him however to return, and use such means as God had now put in his power, and pray for and expect whatever more he was desirous of enjoying. I furnished him with a few tracts to read to his connexions and neighbours—among these tracts was the one called *Poor Sarah*. We parted. That same spring I had to attend the general assembly as commissioner from the Richland presbytery, and I heard no more of this man and the tracts until my return in June. Among some of the first items of intelligence I received, was, that this man had been there to tell what God had done for him and his, by means of the tracts, leaving a pressing invitation to visit them as early after my return as possible. It appeared, that upon his going home, at the first reading of *Poor Sarah*, a married daughter present was brought under most deep and pungent convictions. Her distress for her soul, and the reading of the tract again, awakened a deep anxiety in another sister; and thus it extended from one to another, until ten or twelve were most seriously concerned. This man now held prayer-meetings on the sabbath, and the neighbourhood attended with much interest. It was August befor I could visit them, when I preached twice, conversed much with the awakened, and baptized some of them. I found them in a most interesting situation—16 or 17 persons were now under serious impressions; some rejoicing in hope, some anxiously inquiring, and the work appeared progressing; but no minister being there to attend to them, and lead them on, the work ceased—not, however, without fruit remaining. In September last I assisted at the organization of a church in the vicinity, embracing that neighbourhood. Eleven persons, subjects of that awakening, were examined and received to communion as hopeful subjects of grace; not having it in their power earlier to manifest an open attachment to the Lord Jesus, by "eating of that bread and drinking of that cup," instituted by him as affectionate memorials of his dying love to guilty man. These eleven persons stood connected with the father as follows, viz. two sons, five daughters, three sons-in-law, and one daughter-in-law.

While I am on the subject of tracts, I would suggest a hint to young missionaries. I am an old one, having for nine successive years, during half of each year acted in that character: and never were my labours more satisfactory to myself, or, I imagine, more useful to others, than when I used tracts as my assistants; particularly "Dinah Doudney," (or "early piety,") which tract I believe I have read a hundred times in public; occasionally in *single* families; to two or three families collected expressly for the purpose; in schools; at the close of sermons and on other occasions. It was always heard with deep interest, and afforded me openings for practical, close addresses to the heart. I could relate several instances of hopeful conversions following, some of which I heard of as much as seven years afterwards—but I forbear. Other tracts I have read in like manner, but not so frequently.

The expectation of future happiness is the best relief of anxious thoughts, the most perfect cure of melancholy, the guide of life, and the comfort of death.

SELECT COMMENTS.

Luke xiv. 13, 14.

When thou makest a feast, call the poor, the maimed, &c.

"If we be religious for worldly ends, and serve God, and do good to men, only in contemplation of some temporal advantage, we take up with present payment, and cut ourselves short of our future reward; of such, saith our Lord, 'verily they have their reward;' they have their own security, and have taken care to satisfy themselves, and therefore, are to expect nothing from God. But let us who call ourselves Christians do something for God, for which we have no hopes to be recompensed in this world; that we may show we trust God, and take his word, and dare venture upon the security of the next world, and that recompense which shall be made at the resurrection of the just."

ARCHBISHOP TILLOTSON.

2 Corinthians v. 5.

Now he that hath wrought us for the self same thing is God, who also hath given us the earnest of the spirit.

"That is, it is he who hath prepared us for this glorious change. The SPIRIT is frequently in scripture called the witness, and seal, and earnest of our future happiness, and blessed resurrection or change of their vile and earthly bodies into spiritual and heavenly bodies. For as the resurrection of Christ from the dead by the power of the Holy Ghost is the great proof and evidence of immortality; so the spirit of him that raised up Jesus from the dead dwelling in us, is the pledge and earnest of our resurrection to an immortal life."—*Ib.*

2 Corinthians v. 6.

Knowing that while we are at home in the body we are absent from the Lord.

'Which words may be better rendered, while *we sojourn in the body*,' than while we are at home; because the design of the apostle is to show that the body is not our house, but our tabernacle, and that while we are in the body we are not at home, but pilgrims and strangers. 'We go,' says Cicero, 'out of this life as it were from an inn, and not from our home: nature having designed it to us as a place to sojourn, but not to dwell in.'

"*We are absent from the Lord;* that is, we are detained from the blessed sight and enjoyment of God, and kept out of the possession of that happiness which makes heaven: so that the apostle makes an immediate opposition between our continuance in the body, and our blissful enjoyment of God; and lays it down for certain, that while we remain in the body we are detained from our happiness, and that as soon as we leave the body we shall be admitted into it; into the blessed sight and enjoyment of God."—*Ib.*

Matthew xxiii. 13.

Wo unto you scribes and pharisees, hypocrites, for ye shut up the kingdom of heaven against men, &c.

"All the difficulty in the words is, what is meant by *shutting up the kingdom, &c.* St. Luke expresses it more plainly, 'ye have taken away the key of knowledge,' &c. By putting these two expressions together, we shall the more easily come at the meaning of the passage: 'Ye have taken away the key of knowledge and have shut up the kingdom of God against men.' The metaphor is undoubtedly an allusion to the known custom among the Jews in the admission of their doctors. For to whomsoever they gave authority to interpret the law and the prophets, they were solemnly admitted into that office by delivering to them a key and a table book. So that by the key of knowledge is here meant the interpretation and understanding the scriptures; and by taking away the key of knowledge [illegible] only that they arrogated to themselves alone the understanding of the scriptures, but likewise that they had conveyed away this key, and as it were hid it, neither using it themselves as they ought, nor suffering others to make use of it. And thus they 'shut the kingdom of heaven against men,' which is very fitly said of them who have locked the door against those that were going in, and have taken away the key. The plain meaning then of our Saviour is in this metaphorical expression, that the scribes and teachers of the law under a pretence of interpreting the scriptures, had perverted them and kept the true knowledge of them from the people: especially those prophecies of the Old Testament which concerned the Messiah."—*Ib.*

FAITH AND REASON.

The distinction between *Reason* and *Faith* is evident and essential. *Reason* is a *natural* principle in man as a rational being, which exists in God's enemies in common with his children, and goes down with the wicked into hell.

Faith, is a super natural principle wrought in the heart by the Spirit of God—converses with *super natural* objects and discerns things which are invisible to *human reason*. The [illegible] *reason* moves within the world of *nature*, and cannot soar beyond *its* bounds. Where *it* stops there *faith* begins and mounts to a higher, a more refined element, where all is spiritual—*there* she views her God, converses with his grace; then comes down and informs *reason* of her new discoveries. Reason listens with delight and retires for reflection.

Jones's Immanuel.

☞ "Jonah's Portrait," and "The Prodigal Son" as well as the work entitled, "Immanuel," are from the pen of the Rev. Mr. Jones, Curate of Creaton, Northamptonshire, and are highly worthy of the attention of Christians in this country.

It is an improvident weakness to exhaust our spirits in contending with imaginary or possible evils, when it is too probable that the happiest and most prosperous life will give to every one sufficient exercise to their fortitude.